

This church was founded as a minister training ground

By Anne McWilliams

Appointment to missions didn't demand just one pound of flesh, as did Shylock in "The Merchant of Venice," but of Rodney Smith it demanded 100 pounds of flesh.

Rodney weighed 350; the Foreign Mission Board told him they would not consider an application from him unless he got down to 250 and maintained that weight for some time. He went on a 750-calory-per-day diet and lost 110 pounds. "We ate the same types of food he did, to encourage him," his mother said.

Then a call came from the Home Mission Board to serve as church planter in Kalamazoo, Michigan, and Rodney, a single, accepted the challenge. The Home Mission Board appointed him, the Gulf Coast Association commissioned him, and he is already at work there, knocking on doors. He is a graduate of Mississippi Southern University and New Orleans Seminary and has taught at Harrison Central High School in Pass Christian. And in Gulfport he has had experience as a church planter.

On Feb. 13, 1977, he and his father, Owen Smith and others in their family organized the Metropolitan Baptist Church. For its first six weeks the church met in their home at 155 Gary St., in north Gulfport, with eight members, mostly of the Smith family, and Owen Smith as pastor. Within a year the church had been accepted into the Gulf Coast Association.

To train young ministers "I wanted this to be a church that would help to train young ministers who had not had many opportunities to preach," said Owen Smith. At Rodney's insistence, they named it the

Metropolitan Church to emphasize the fact that "all people are welcome here,"—no matter what race or level in life. Owen's son-in-law Al Moseley, his son Rodney, and his nephews Gary Smith and Norris Williams, had all surrendered to preach. All of them at various times have served as associate pastors of the Metropolitan Church, usually as many as three of them at once. Each of them was assigned one or two or three services a month in which to preach. Gary Smith and Al Moseley are the associate pastors now. Gary is enrolled at New Orleans Seminary and Al is planning to enter seminary this fall.

"We never were a mission, but began as a church and have always been self-supporting," the pastor said. In fact, his wife supported him until the church was able to begin paying him a salary (\$85 a week). She teaches at Bel Aire School near their home. The associate ministers have all been bivocational, with no pay from the church.

The pastor's daughter, Sheila, wife of Al Moseley, is the church clerk. Mrs. Owen Smith (the former Mamie Wailley) teaches an adult Sunday School class and plays the piano. Fred, another of the Smiths' sons, led the singing at the church after he got out of the Navy and was studying at Gulf Coast Junior College, but now he is married and in school at Mississippi State. Sheila's children, Kiona, 7, and Cam, 3, are of course enrolled in the Sunday School.

"At first," Owen said, "having so many of our family in leadership roles drew some criticism, I feel sure. But now that we have more members, that is not causing difficulty."



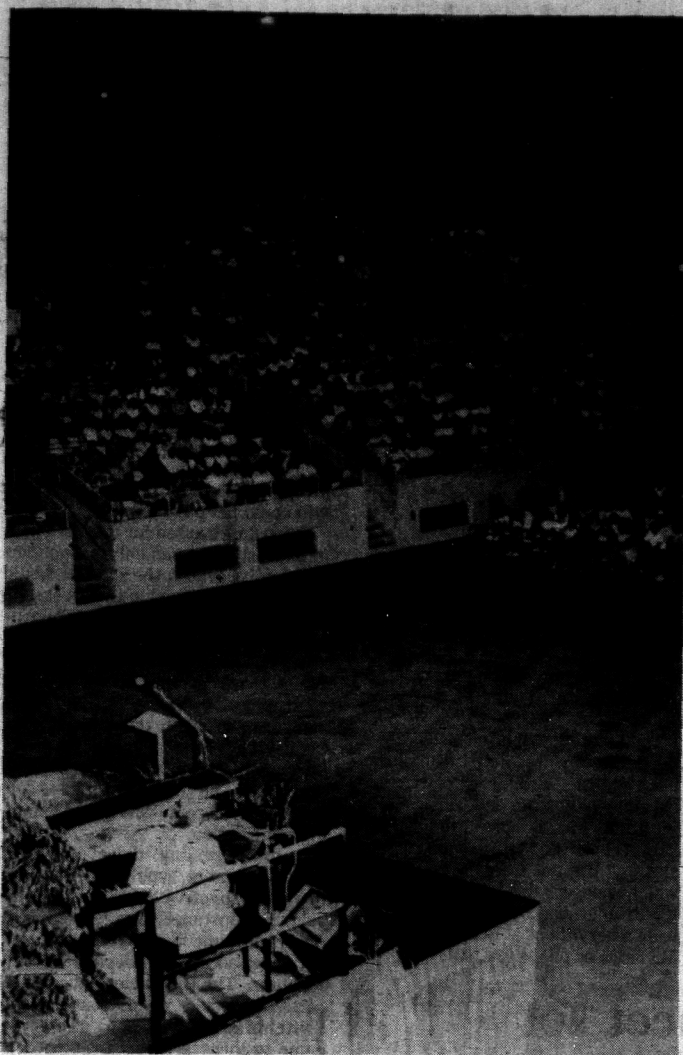
The Smiths

A building

To attract more members they needed a larger place to meet, and found a building on Robinson Road between Old Highway 49 and Canal Road. "It was in an area where most people were not going anywhere else to church. Members who have come to us have either come from other denominations or have made professions of faith. We have had no transfers of letters from other churches in the area," the pastor pointed out.

The building they found had been a

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Youth Night 1981

Two crowds estimated by organizers to be over 10,000 gathered at the Mississippi Coliseum in Jackson Friday night for Baptist Youth Night sponsored by the Mississippi Baptist Convention Board. The second of the two sessions drew far

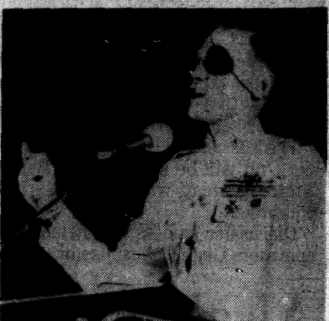
more than the first. Phil McCarty, professor at Mississippi College, and Clebe McClary, evangelist from South Carolina, were the speakers. Tim Sheppard offered short concerts. About 100 decisions were registered.



McCarty



Sheppard



McClary

(Tim Nicholas photos)

Margaret Lackey Offering

State Mission Offering funds the work at home

The following is a brief summary of the missions areas which will be assisted by allocations from the State Mission Offering. More information about each can be found in State Mission Season of Prayer program material mailed to each church. Theme of the 1981 offering is "We are called to be God's people."

Basic Goal: \$360,000
Challenge goal: \$375,000
NEW MISSIONS — \$110,000

In areas of growing population where local churches and associations cannot establish and support enough missions to meet the needs, state mission offering funds assist in the purchase of land for church sites and provide chapel-type trailers to be used until the first unit of the church can be built.

Priority areas from the 1981 offering will be two Gulf Coast Association locations. Three churches which received assistance from the 1980 offering have experienced exciting growth — Jumbertown in Prentiss County, Rose Hill in Jasper County, and the Indian mission in Pascagoula.

PASTORAL AID — \$10,000

Through associational leadership the Mississippi Baptist Convention Board is made aware of weaker churches who cannot afford on their own to support pastors who can provide the strong leadership they need in order to meet the challenge of their areas. For the seven churches which received pastoral aid in 1980, the number of baptisms per member was four times greater than the rest of our churches. In 1981-82, five churches will receive this assistance.

CHURCH BUILDING AID — \$13,000

Mississippi Baptists are called to assist weaker churches in building new facilities or repairing old, deteriorated ones where there is the prospect for future growth. From the 1981 state mission offering three churches will receive assistance in much-needed building projects. These are Mt. Carmel Church in Leake Association, Dundee Church in Riverside Association, and Short Creek Church in Tishomingo.

CENTRAL HILLS BAPTIST RETREAT — \$80,000

Three seasons of Royal Ambassador camping have been completed in the beautiful setting provided in Attala County. The first phase of the development of Central Hills was dedicated in the spring of this year upon completion of the Camp Center building. This phase includes the camp manager's residence, amphitheatre, maintenance buildings, barn, trails, and tent camp sites. The master plan, when completed, would make Central Hills a year-round retreat for all the churches of Mississippi by adding permanent housing in cabins.

SPECIAL MINISTRIES — \$24,100

National Baptists — \$1,300

The need in National Baptist churches for leadership training, particularly in the area of missionary education, will be assisted through this allocation by paying expenses for a guest leader for conferences held throughout the state during a week of intensive training. It will also provide for meetings on campuses of predominantly black colleges to acquaint students with the needs and opportunities for student summer missions through the Home Mission Board.

Choctaw Indians — \$2,800

One of the pressing needs in the thirteen Choctaw Indian churches has been for pianists to play hymns for the worship services. This allocation will help to continue a program of providing piano lessons at the Baptist Indian Center. Approximately fifty students have benefitted from these lessons, and now most of the churches have pianists. It will also help to continue a Bible study ministry led by Clarke College students for dormitory students in the government boarding school.

Parchman Penitentiary — \$20,000

This allocation will help to establish a ministry led by the Sunflower Baptist Association which will seek first to meet the spiritual needs of the 820 resident staff members at Parchman through a church-type mission. In addition to reaching these workers, who

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Network programming around corner

Commission reserves time on satellite transponder

By Dan Martin

FORT WORTH, Texas (BP)—A \$2.1 million annual contract that will provide the Southern Baptist Radio and Television Commission "a home in the sky" has been signed.

The signing Aug. 10 provides the commission and the American Christian Television System (ACTS) a 24-hour-a-day transponder (receiver/transmitter) on a communications satellite to be launched in early 1984 by Southern Pacific Communications Co.

"We are at the end of the beginning," said Radio and Television Commission President Jimmy R. Allen. "We are at the point of having a permanent home in the sky for the gospel and for entertainment and alternate kinds of clean television programming which can be shared with the 50 states."

The satellite link is one phase of an ambitious television strategy launched December 1980 by Allen, a former president of the 13.6 million-member Southern Baptist Convention who was named to head the commission only a year and a half ago.

During signing ceremonies in commission offices, trustee John Hughes from Independence, Mo., commented that "no other mainline Christian denomination has established a television network."

Bailey Smith, SBC president, said "Jimmy Allen has always been ahead of his time... ahead of most folks' thinking in terms of spreading the gospel."

Harold C. Bennett, executive director-treasurer of the SBC Executive Committee, commented the signing reflects the "vision in the minds of some people to accomplish the impossible."

Allen said the strategy to create a television network of cable systems and low-power stations has been put together under "tremendous" time pressure and that "there are a whole lot of loose stitches" in the planning. Arranging the delivery system was the first step. "Until now, all of our time and energy has gone to get the delivery system," Allen said.

Other phases remain, such as programming, policies, licensing and constructing low-powered stations, cable systems contracts and other matters before the system is complete.

A key component in the strategy is to obtain licenses for at least 105 low-power stations with a 10 to 15 mile range; when the contracts were

signed Aug. 10, none of the proposed stations had been licensed by the Federal Communications Commission. In fact, the FCC probably will not decide until January 1982 if it wants to go ahead with the idea of low-power stations.

Allen, however, is positive the low-power stations will be approved, and that the Radio and Television Commission and ACTS will get at least 100 of them for its network. Each will cost approximately \$150,000 to become operable, Allen said. That is a revision of his earlier estimate of \$50,000 to \$100,000.

Some of the 105 license applications will be contested, Allen acknowledged, but he feels ACTS will fare well in any case and noted that an informal study of the 5,200 applications shows that 76 of the 105 license applications are uncontested.

He added that the licensing and constructing of the low-power stations are not critical to the establishment of the network, adding that a network can begin in early 1984 with cable contracts.

As to programming, which will fill 12 hours per day and then be repeated to fill the entire 24 hours, Allen said he

does not know what it will be nor what it will cost.

Programming, he said, will be a combination of RTVC-produced materials as well as that done by independent producers and others.

"We are working with producers all over the country," he said. "We are working on production now. Where the

money will come from is also being worked on."

Currently, he said, the strategy is to provide 75 percent "alternate entertainment, pre-evangelism and family entertainment, with 25 percent to be direct religious teaching and preaching."

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BSSB gets one, too

GLORIETA, N.M. (BP)—Trustees of the Southern Baptist Sunday School Board have approved leasing a transponder on a satellite to be launched early in 1984, moving the board one step closer to establishing a denominational telecommunications network to churches.

The transponder, part of Space Net One Satellite to be launched by the Southern Pacific Communications Company, will lease at a cost of \$2.1 million annually.

To recover part of the cost, trustees authorized the board to sublease unneeded time to other groups. Subleases are expected to recover at least \$1.3 million each year.

Calling the proposed telecommunications network "one of the great breakthroughs in communications for the Sunday School Board," board president Grady Cothen said the system will enable the board to beam telecasts to churches, seminaries, state conventions and other Baptist groups.

"We do not propose to go into homes," said Cothen. "We propose to go to Baptist churches to try to help build the strength of the churches."

Southern Baptist programming for a nationwide network is being developed by the Radio and Television Commission and a subsidiary corporation, the American Christian Television Sys-

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Who will do it if we refuse to do it?

By Earl Kelly, executive secretary, Mississippi Baptist Convention Board
At the turn of this century an article written by Mrs. J. M. Mercer appeared in The Religious Herald which stated:

If the gospel is not propagated in our own homes and among our own friends, how can we expect to remain a Christian people? Much less can we expect to Christianize the world?

Bold Mission Thrust may never become bold if we neglect the mission needs in our own state. Unless Mississippi Baptists can accomplish bold gains at home, it is highly unlikely they will become bold in distant endeavors.

Census records for 1980 speak volumes about our boldness in Mississippi. The state's population grew by 209,000 during the past ten years, and 161,000 of that growth was in the white community—a 7.2% increase.

Mississippi Baptist churches baptized 165,000 people during that same time span, yet the attrition rate was almost two out of every three.

Total church membership grew from 563,667 to 612,773 during the ten years—a net gain of 49,106. Assuming that all denominations other than Mississippi Baptists have combined memberships equal to Mississippi Baptist churches (a most charitable assumption), there remains among us 338,000 white people who need the Saviour.

The Black community remains a vast mission field. Only God knows how many lost whites and blacks live among us—but He knows.

State Missions is the hope for all those outside of Christ in Mississippi. If we don't assist our churches to propagate the gospel among the lost, who will?

North Carolina court rules Board is religious institution

RALEIGH, N.C. (BP)—The Southern Baptist Sunday School Board won a precedent-setting case when the Superior Court of North Carolina ruled the agency indeed operates primarily for religious purposes.

The board filed suit because the Employment Security Commission of North Carolina demanded payment of unemployment compensation taxes on the operation of Baptist Book Stores owned and operated by the board in North Carolina.

A ruling at the end of the two and one-half hour trial declared the Sunday School Board was operated for religious purposes and directed that taxes paid under protest since 1979 be returned to the board.

"The heart of the issue is whether or not the Sunday School Board and the Baptist Book Stores operate primarily for religious purposes," said Cothen, board president. "We felt that

the constitutional issues involved were of such gravity that this suit may be filed and pursued to a successful conclusion."

"Such arbitrary action by the state represented excessive entanglement with the affairs of religion and thus violated the free exercise clause of the Constitution."

Cothen said the North Carolina statute under which the board filed suit is patterned on a federal law which provides that corporations operating primarily for religious purposes are exempt from paying unemployment compensation taxes.

He said he felt the outcome of the case would be helpful to other Baptist agencies and institutions, several of which are currently engaged in legal disputes with the federal government.

The charges from the state of North Carolina involved Baptist Book Stores in Asheville, Charlotte, Greenville,

and Raleigh, plus the Greensboro Mail Order Center and the Raleigh Lifeway Store.

The state did not attempt to collect taxes on the Baptist Book Stores at Ridgecrest Baptist Conference Center or Southeastern Baptist Theological Seminary, Wake Forest, which are operated under the same guidelines and policies.

The trial, Cothen said, "demonstrated that we are a not-for-profit organization operating for religious purposes."

The conclusions of the court were supported by documents and evidence introduced relating to the operation of the Sunday School Board and the Southern Baptist Convention, including bylaws, annual reports, charters and a history of the 90-year-old agency. Financial, organizational and program relationships also were pre-

FBC, Columbia

"I don't think you can 'do' without giving"

(This is the first of a series of features on churches in Mississippi who rank high in giving to the Cooperative Program. The churches to be featured were chosen by the Department of Stewardship and Cooperative Program Promotion.)

By Tim Nicholas

"A lot of churches are giving that aren't doing a blooming thing," said J. Roy McComb, concerning the relationship of Cooperative Program giving to mission involvement. "But I don't think you can do without giving."

McComb is pastor of First Baptist Church, Columbia, which in 1980, of the Southern Baptist churches giving over \$100,000 to the Cooperative Program, gave the highest percent of all—a total of 33.37 percent, or \$222,935.

McComb commented further on mission giving in churches. "They can give 10 or 12 percent the rest of their days and not get involved in missions."

James Jackson, a Columbia auto dealer, chairman of the church stewardship committee, and Sunday School director, said he believed First Baptist, Columbia, "is the most mission-minded of any church I've been a part of."

The evidence

The evidence of mission-mindedness comes as much from the church's doing as it does the church's giving. A lot of people, including the pastor, have become involved in mission trips and mission work at home.

The church sent McComb on mission trips the past three years—1978 to Kenya, and 79 and 80 to South Africa.

In 1979 a group went to Southfield, Mich., to help start a mission there. Young people went that year to the Cayman Islands to do concerts and revival services. A group just got back from Mt. Vernon, Ohio. And last year a "mixed" group of kids and adults went to Brownsville, Tex., to do missions in the Rio Grande Valley.

Other trips planned this summer include a trip to Bermuda and to Rochester, N.Y., where the church is helping to sponsor work.

McComb said that when the church sent a group to Ohio and the returnees gave a report of their work in a worship service, one man told McComb afterward that God had wanted him to go. "The Lord nudged me to go to Ohio. I didn't go," said the man. "What can I do to make up for it?" he asked McComb.

Involvement in denominational matters also involves travel. The church had nine to go to the Los Angeles meeting of the Southern Baptist Convention this year; only one, McComb, was a minister.

"I preach missions without any hesi-

tancy," said McComb, who said he calls attention to articles in the Baptist Record for members to read.

And the church had about six missionary speakers each year in the pulpit. That availability is heightened by the fact that the church owns a missionary residence. Dan and Libby Panter just left to go to Togo. Tom and Gloria Thurman of Bangladesh stayed in the home, as did R. T. and Hazel Buckley also from Bangladesh.

The church Woman's Missionary Union keeps up the house and one family recently gave a car for furloughing missionaries to use.

The pulpit has been filled with missions messages, said the church leaders, for years.

The missionaries living in the church home "is a contributing factor," said McComb, in the church's attitude toward missions. "Missionaries live and eat with us, rub shoulders."

The pulpit has been filled for years, said church leaders, with missions messages. Prior to McComb who arrived in 1977, pastors have been Howard Aultman, J. R. Davis, A. L. Gatewood, Charles Treadway (who retired from the Sunday School Board), James Horton, and H. K. Horton, all "mission-minded pastors," said Liston Morris, a gasoline jobber and chairman of the church deacons.

Morris, who grew up in Columbia, said the church has started three missions locally.

Also, this summer Mrs. Jackson and 22 adults have been leading 85 kids in Backyard Bible Clubs across town.

And the church is using the mails and shoe leather to promote the gospel message. Every home in Marion County is being mailed a Gospel of John and a letter asking people to read it and call the church. On Tuesday nights, members are knocking on

every door—street by street—for evangelistic followup.

Said McComb, "We can't just be concerned about souls in Africa and Europe and not be concerned about souls in Columbia."

Financially, the church works backwards from many others. Many churches set a budget and try to get pledges to cover it. First Church, Columbia, builds a budget based on "ministry action" in which those who spend the money make requests and the stewardship ("Don't say finance," said McComb) committee passes on the budget to the deacons—for information purposes—and then hold a special meeting of the church for information sharing. Then the budget is later adopted in worship services.

No pledge cards

"We don't use pledge cards," said Jackson. "We use commitment cards." Members only check whether they plan to tithe or give a specific amount.

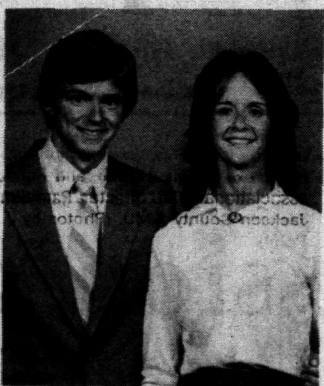
The church plans to raise their Cooperative Program gifts "at least one half percent per year," said McComb, and ultimately "we would like to see 50 percent of the total receipts" go to the Cooperative Program. Currently, any budget surplus goes directly to the Cooperative Program.

That commitment is the result of the personal involvement of the people, the preaching from the pulpit, and "belief the Cooperative Program is doing the job that needs to be done in missions," said McComb.

He added, "We have a lot of 'real' Baptists in this church—they believe Baptists should be Baptists committed to our Baptist denomination." The church's support of the Cooperative Program and its mission involvement are proof of the pudding.



The Reppetos



The Bethas

Foreign mission service

These two couples are Mississippians who have been appointed to foreign mission service. At left are James and Olive Reppeto of Lexington, Miss. They will serve in Mexico where they will be elementary teachers. He goes to the Foreign Mission Board from First Baptist Church, Lexington, where he has been director of music. At right are James and Stephanie Betha. They will go to Lebanon where he will be a student worker. He has been minister of education and activities at Midway Baptist Church, Meridian.

First Canary Islands camp yields decisions

By Indy Whitten

July 20-25 was the date of the first camp for the two congregations of Las Palmas, Canary Islands (Spain). Because of the distance that separates the Canary Islands from the peninsula of Spain and the 2½ hour, costly plane trip, it had become impossible to participate in the Denia Camp program.

As a solution to the problem was sought, a family in the city of Las Palmas offered to the Baptist churches their old home place out in the mountains near the town of Fontanales. This property is located in a beautiful valley where potatoes and other vegetables are grown the year around. On the property is a beautiful chestnut grove, which served as an outdoor chapel.

For weeks before the camp began, members of the two congregations went out to paint and fix up the house and the surroundings. The first camp was 25 people, including a group of children and a group of young people, who met in separate classes.

The busy, happy days included worship services, Bible studies, handwork, recreation and campfire at night. One afternoon the group went on a hike to a fountain further up the mountain and then across to the other side of the valley. Pastor Eutimio Herberos directed the camp and missionaries Charles and Indy Whitten, Mississippians, taught classes.

Saturday July 25 was "open house" at the camp for all those who wanted to come out from the two churches. In the afternoon the group joined the campers for a worship service in the chestnut grove. At the close of the worship service there were professions of faith. The campers expressed the desire to be baptized as an act of obedience.

Sunday morning, July 26, the closing exercise of the camp was held at the

Las Palmas Baptist Church, with young people and children participating. As a direct result of the camp, five made a profession of faith; six asked to be baptized, three of these being young people, and a young couple came for re-dedication of their lives.

There is great rejoicing over the first camp and plans are being made for the future to increase the facilities and have camps and retreats all through the year.

This camp was indeed a modest beginning—no electricity, water that became scarce when we needed it most; rats getting in the rooms, etc. It took us back to the beginnings of our camp program in Denia 20 years ago.

Two girls in our camp formed part of the group by God's accident. They came with their mother to dig potatoes on the land that belonged to the camp property. It didn't take these two girls long (16 and 12) to fall in love with what they saw, and we invited them to stay. Both made professions of faith. They are Carolina and Matilde.

At church this morning, one little eight-year-old boy was up at the front to make a profession of faith, even before the pastor could announce the invitation hymn.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful (Psalm 1:1). Our lives are influenced by others, likewise we in turn have influence on others. Are we living lives that lead others to Christ? Do we seek advice from ungodly persons to justify our wrongdoing? Are we scornful of others in their attempt to live right? Do we Christians are happy in well-doing and in turn reflect the love of God in their hearts, leading others to him.—Lena Scott Price.

Commission reserves

(Continued from page 1)

He believes both the audience and production money are available.

The audience is there, he said, but admitted uncertainty as to whether they will leave the "other stuff" they have been watching to view "alternate television."

In order to lease the transponder on Spacenet One, the RTVC posted \$175,000, the equivalent of one month's rent. The contract will engage, Allen said, when the satellite is launched and operating, probably by March 1984.

In the meantime, Allen said, time is being sought on satellites already up to begin the television network by late 1982 or early 1983.

By the time Spacenet One goes up, Allen hopes to have at least six hours of programming a day in progress, and really believes the full 12-hour component will be ready.

The Baptist Sunday School Board just leased a transponder on the same satellite, anticipating an information network to churches. Asked why the two agencies did not share a transponder then halve costs to each, Allen indicated there was "enough diversity" in programming ideas to warrant separate transponders.

Funding for the Radio and Television Commission's first two years of satellite time, as well as an uplink to beam the signal to the satellite, will come as special designations from "major donors." Allen said he has talked to 63 Southern Baptist millionaires in recent months, whom he characterized as willing to participate in the venture.

Allen said as of the contract signing he has "just under \$3 million on the table" for the funding of two satellite time as well as building an "uplink" to beam the signal to the satellite.



Pictured from left are J. Roy McComb, pastor of First Baptist Church, Columbia, James Jackson, and Liston Morris.

Baptist hams invited to radio ministry meet

A meeting of Baptist ham radio operators is set for Sept. 19 at the Baptist Building, 515 Mississippi Street, Jackson.

The meeting, 10 a.m. to noon, will be to discuss how ham operators can become active in missions—including disaster relief work.

The Mississippi Baptist Disaster Relief Unit will be set up at the Baptist Building along with the unit's ham equipment.

Discussion leaders will include ham operators Gene Dobbs, pastor of First

Baptist Church, Philadelphia, and James Smith of Global Outreach, Tupelo.

The meeting will offer discussion of the development of a Mississippi Baptist radio net similar to ones established in Oklahoma and Texas.

Lunch will be provided by the Brotherhood Department of the Mississippi Baptist Convention Board, which sponsors this meeting. Contact the Brotherhood Department for luncheon reservations at Box 530, Jackson, MS 39205 or phone 968-3934.

Awakening meet set

A Mid-South regional conference on prayer for spiritual awakening will be held Dec. 10 to 12 at Colonial Heights Baptist Church in Jackson under the sponsorship of the Mississippi Baptist Evangelism Department and the Home Mission Board.

The purpose will be to give "comprehensive information and spiritual motivation in creating an atmosphere for spiritual awakening in the latter quarter of this century," according to Guy Henderson, newly elected director of the Evangelism Department.

Conferences leaders will include Jack Taylor, Fort Worth, president of Dimensions in Christian Living and immediate past first vice-president of the Southern Baptist Convention; Jim Hylton, pastor of Lake Country Baptist Church of Fort Worth; Lewis Drummond, Billy Graham professor of evangelism at Southern Seminary; Glenn L. Sheppard, special assistant in spiritual awakening for the Evangelism Section of the Home Mission Board; and musicians R. L. and Beth Sigrest of Yazoo City.

Jones county men work in Honduras on house

By Ralph Smith, pastor

Trinity Baptist Church, Jones County

In November, 1980, Mr. and Mrs. Leslie Keyes, missionaries to Honduras, shared in a World Missions Conference what they would be doing after returning to the field in June, 1981. They would be sleeping and living in a very small travel trailer until a home could be built.

Several of our people became convicted that we should go and help build a home for our missionaries. We corresponded with the Keyes through our association office and enlisted others from different churches.

Upon our arrival to the mission field we found that the house of the work had already begun and was waiting to be finished, naturally.

God blessed our group with a plumber and electrician, Billy Murphy, pastor of Wildwood Church, a

block layer, Deacon Roger Pruitt of Houston Rd. Church, and a first class carpenter, Deacon Marvin Gavin of the Houston Road church.

The Lord also blessed our group with men who had a mind willing to work, and work they did. We dug ditches (in rocky ground), mixed cement to pour the floor, cut the braces for the floor, pushed wheelbarrows, and moved a lot of sand to fill in the floor for the tile floor at a later date. We got up one 2 a.m. and poured the floor with the help of another group from Florida.

The women, Mrs. Mary Jean McKibben and Mrs. Betty Jean Lyon, both of Trinity Church, did a superb job of preparing the meals each day. Without them we would have been in terrible shape after a hot week of work.

Said Joe Rabun of Fairfield Baptist Church, Moselle, who went on the work project, "I feel this ministry is a vital work. It not only helps the missionary, it lets the people know that we love and care. It strengthens the witness of people who go and the church that sends them."

Rabun said that in Honduras he met a 10-year-old boy "and the Lord said this is why you're here. I couldn't speak Spanish and he couldn't speak English. With God's help, an interpreter, and much love, I led the boy to accept Christ as his Savior."

Others in the Honduras work group were Maurice Flowers, Jones County director of missions, member of Highland Church; Jimmy Hood, Houston Rd. Church; Ira Ramey, Fairfield Church; Ronnie Joe Webb and Clay Taylor, Second Ave. Church; and J.N. Pryor, Trinity Church.

BSSB gets one, too

(Continued from page 1)

tem (ACTS), which will use another transponder on the same satellite.

While specific programming topics for the board's telecommunications network have not been developed, Cothen said some of those under study include leadership training for lay workers, training helps for church staff members, music training for various sizes of churches and specialized help for small churches. Resources also may be offered for ministry with families, senior adults and single adults.

Also, he said he hopes the Home and Foreign Mission Boards and other agencies will develop missions information programming for use in Lottie Moon and Annie Armstrong emphases.

In addition to leasing the transponder, Cothen said the board expects to build an uplink station in Nashville in late 1982 from which programming will be beamed to the satellite and into churches with receiving equipment.

At present rates, Cothen said the satellite receiving dish and other equipment a church would need to receive telecommunications can be purchased at prices ranging from \$7,500 to \$18,000. He said costs are expected to decrease somewhat in the next few years.

Cothen said the telecommunications network initially will include approximately three hours of daily programming. As programs are beamed from the board, they will be scrambled. Church equipment will include decoders to unscramble the signal.

Cothen said the board hopes to offer several levels of training packages at different prices for various sizes and types of churches. Churches will be able to show programs as they are broadcast or record them for later use.

"The Sunday School Board is in the position to reach the denomination a live link to churches," Cothen said. "The more we study the potential of this, the bigger it gets."

Minister training ground

(Continued from page 1)

beauty shop at one time. The owner, not able to keep up \$900 payments each month, had to sell, so the price was \$16,000, plus a \$22,000 second mortgage. Eight members could not make a down payment of any size, but the church offered to make only the interest payments of \$250 a month (8%) for one year—and then maybe they would be able to buy. At the end of the year the church had 22 members, but still could not pay more.

Owen Smith asked for a second year of interest payments only. He got permission, provided the church would pay \$3,000 down within two weeks (to come off the \$38,000 debt). Then he challenged the church members: "Don't ask 'How much can I give?' or 'What is my part?' but pray, 'Lord, what do you want me to give?'" Two weeks later, when the offering was taken, the adults (17 resident members) gave \$3,000 (a lot of it they had borrowed) and the children gave \$16. In that way, a route was paved to buying the building.

In the beginning, the church held "entertainment type" meetings, to draw prospective members, Smith said. For instance, Grace Memorial Church's youth choir presented a puppet show and youth musical at Metropolitan. The Bibletones gave a concert. The movie, "The Cross and the Switchblade," was shown. People came to these and some returned to regular church services. These were followed by a revival meeting. Hundreds of leaflets were distributed, advertising the revival. More came; the church began gradually to grow, and now has around 58 members. One trailer has been added for additional Sunday School rooms, and another is to be added immediately.

Mission Service Corps

This summer three Mission Service Corps workers have given volunteer assistance at Metropolitan. "Don and Sandra Johnson from Ocala, Fla., were worth their weight in gold," said Owen. They helped with the children's VBS and then with the youth VBS. Before the revival, they helped to take a survey and visited lots of people. Don found three who came to the revival and have since been baptized. They helped to paint the inside of the building, and to erect a breezeway to the trailer annex. Amy Lively of Molena, Ga., volunteered to come to teach backyard Bible studies.

Three brothers, pastors

Owen Smith is one of ten brothers in his family. "And every one of us had five sisters," he laughed. Three of his brothers were or are pastors—the late Grady Smith, and Arlis and Aubrey Smith. They grew up near Pachuta in Scott County. While Owen was in Clarke College he was Scott County's first director of missions. In Arizona he served pastorates at First Church, Scottsdale, a resort area ("we built a pretty building there"), at First Church, Parker ("I had baptized 70 of 110 members when I left, and had built the first building plus an education building); and at First Southern Baptist, Tempe. When his wife's declining health demanded a complete rest, Owen got out of the pastorate for a while because complete rest "would not be possible for a pastor's wife," and went into business. Later, after she had recovered, he accepted a position as associate pastor of Olivet Church, (Gulf Coast), Paul Vinson, pastor.

Then came the Metropolitan Church: "This was a faith move," he said. "We needed a place for young ministers to serve. I think every church ought to have at least one Sunday night a month in which it gives young ministers an opportunity to preach."

A little boy attended church for the first time. And as the offering plate was passed, he said, very brightly, "Daddy, you don't have to pay for me. I'm under six."

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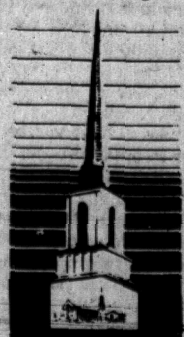
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Foreign missionaries help meet home mission needs

By Pat Guile

ATLANTA (BP) — The final trip stateside doesn't necessarily mean work is finished for Southern Baptist foreign missionaries.

Some return home to meet mission needs in the United States, bringing a wealth of experience in ethnic, language and pioneer work.

"Nothing can replace the background of experience that foreign missionaries have; they are veterans of mission work," explains Irvin Dawson, missionary personnel director for the Southern Baptist Home Mission Board where some former foreign missionaries now work.

The Home Mission Board keeps no statistics on the number of people it appoints who had previous foreign missions experience, but Dawson says it is not uncommon and happens "with some regularity."

When missionaries return home due to unworkable circumstances—family

illness, lack of educational facilities or personal family problems—their involvement in home missions becomes valuable, he says.

For instance, foreign missionaries relate well to different cultures and backgrounds, Dawson says. And with the rising visibility of ethnic groups, knowledge of language and culture opens doors for the missionaries.

Urban and Loretta Green walked through one such door in Tulsa, Okla. They were missionaries to Ghana for 17 years until she contracted a blood disease that brought them back to the United States. Now he directs a Baptist education center and helps develop black churches in the area.

"At first, it took me awhile to adjust to not being overseas in mission work," Green admits. "But now I realize this work is God's continuous plan for my life. I'm just as happy here as in Africa."

Because of his work overseas, he was "more quickly accepted" by U.S. black churches who doubt newcomers, Green relates.

Experienced in "working from ground zero," Wade Akins, a former journeyman in South Vietnam, remembers hauling beer cartons to the jungle for people to build their homes. One morning he witnessed about 100 Vietnamese baptized in a two-foot U.S. Air Force life raft.

"On the mission field you learn the

principle of flexibility," Akins says. "Nothing goes right. The generator breaks down, the power goes out and the wrong movie is sent. But this principle has given me the ability to adapt to any situation."

As director of missions for Prince Georges Baptist Association, near the District of Columbia, Akins sees the heavily international area as "a real mission field in every sense of the word," and relishes the opportunity to start new missions with blacks and language groups.

And in Tucson, Ariz., where 35 percent of the population is Spanish speaking, starting language missions also is a high priority for director of missions Jim Richards. A former missionary to the Dominican Republic, he has started five new missions in the past 18 months.

Richards claims people "trust you a little more when you know their language and understand their culture. Even non-Hispanics, such as Koreans and Chinese, are impressed that I've taken the time to learn another language and culture."

Richards speaks for his colleagues, noting the experience in foreign missions "has prepared me to work in home missions. It has broadened my ministry tremendously."

(Guile is a Home Mission Board intern.)

Seminary sets fund-raising

The Mississippi Baptist Seminary will close the 1981 School Year on Thursday, August 27, 1981, with a "CATCH UP" fund-raising rally. The event will be held at 7 p.m. in the Seminary Building, 3160 Lynch Street, Jackson.

The speaker for the occasion will be Hubie Nelson, pastor of the New Jerusalem Baptist Church. Nelson is a graduate of the Mississippi Baptist Seminary and the New Orleans Seminary.

He is a student in the Clinical Pastoral Education Program at the University Medical Center in Jackson.

The Mississippi Baptist Seminary is jointly supported by the National and Southern Baptists. The 40-year-old institution has 27 Extension Centers across Mississippi with 96 faculty personnel and over 1,000 students enrolled. Richard A. Brogan is president of the Seminary.

The public is cordially invited. There is no admission fee.

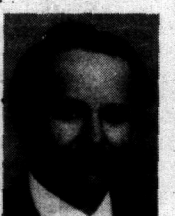
Bold Missions rallies coming to state

Three identical Bold Missions Rallies are set for Aug. 31, Sept. 1, and Sept. 8 in north Mississippi.

The rallies are designed for pastors, deacons, and other key church leaders. Each rally will offer a challenge to become involved in missions, information for budget planning, and a Cooperative Program emphasis.



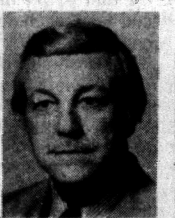
Kelly



Powell



Smith



Myers

Each will begin at 7:30 p.m. The first will take place Aug. 31 at First Baptist Church, Hernando; the second Sept. 1 at First Baptist Church, Grenada; and the third Sept. 8 at First Baptist Church, Greenville.

Program personnel at each rally will include Earl Kelly, executive secretary of the Mississippi Baptist Convention Board; James Smith, president of the Southern Baptist Brotherhood Commission; Lewis Myers, of the Southern Baptist Stewardship Commission; Graham Smith, associate pastor of Clinton's Morrison Heights Baptist Church, will lead music.

These rallies are sponsored by the Stewardship and Cooperative Program Promotion Department of the Mississippi Baptist Convention Board.

"Say, I hear you lost your job. Did the foreman fire you?"
"Well, you know what a foreman is—he's the guy that stands around and watches the other fellows work."
"What's that got to do with it?"
"Why, he got jealous of me. People thought I was foreman."

More Mississippians help build in Larned, Kansas

By Eva Wilson

LARNED, Kan. — With the help of volunteer work crews, First Southern Baptist Church's new building has "literally leaped out of the ground" this summer.

A man who lives across the street from the building site said he went out of town on business and "when I came back there was a building."

Volunteers from throughout the South, including groups from Mississippi, have helped to erect a new building to replace the converted barracks where First Southern Baptist now meets.

During the first week of June, volunteers from Tylertown, Miss., poured the foundation and installed the sub-floor. Then a crew from Six Mile, S.C., erected walls and put plywood on the roof. Then a group from East Cullman Association in Alabama shingled the roof, poured a concrete sidewalk and boxed in the rafters in the sanctuary. Forty-one Georgians, from Thomasville, came to Larned during the week of July 4 to lead in mission activities and work on the building's interior.

During the week of July 19-24, five volunteers from Prentiss Baptist Church in Mississippi finished installing sheetrock in the sanctuary. Members of the crew were Mike Martin, minister of education and youth; Ingram Foster, Sidney and Marie Little and their daughter, Linda.

Little said, "How can we lose by giving a little bit of ourselves? It's a privilege; it's a pleasure."

Joe and Catherine Heranney, Mission Service Corps volunteers from

Hollandale, Miss., spent a month helping the Larned church with construction work. Their 8-year-old grandson, Audie, was with them. The Heranneys will spend the winter in Phoenix, Ariz., and work with churches there.

Larned residents often commented to the church members about the volunteer work crews. Ken Hullett, Sunday School director for First Southern Baptist, said, "They couldn't believe people would take their vacations to work on this building."

The work crews "made an impression on this town that will never be forgotten," Hullett said.

Members of First Southern Baptist are excited about their new building and have set Sept. 1 as the target date for having it completed. But Bill Tebow summed up their feelings: "We know the building's not the end. It's the beginning."

(Eva Wilson is a journalist and a member of the Larned church.)

Louisville, Ky. (BP)—Southern Baptist Theological Seminary has been awarded a \$150,000 challenge grant from the Kresge Foundation of Troy, Mich. The grant is toward a new 14,000-square-foot central services building to house the school's facilities planning and management department. Facilities will include an indoor shop and storage for grounds maintenance equipment, central office for housekeeping and maintenance personnel, and a central storage area. Total construction cost is \$475,000.

Minister support meet to focus on three areas

All church staffers are invited to a Minister Support Conference at two locations in central Mississippi.

The two conferences will be Sept. 14 at Central Baptist Church, Little Yazoo, and Sept. 15 at 15th Avenue Baptist Church, Meridian. Each runs from 10 a.m. to 3 p.m.

McGehee The program will focus on three areas: Self esteem, support, and stress management.

Program leaders include Fred McGehee, Clifton Perkins, and Leon

Emery. McGehee is consultant in the career guidance section of the Church Administration Department at the Sunday School Board. Perkins is director of Church-Minister Relations and Annuity Department of the Mississippi Baptist Convention Board. Emery is director of the Church Administration-Pastoral Ministries Department for the convention board and organizer of the conferences.

There is no cost for these conferences. A complimentary lunch will be served.

For further information contact Emery or Perkins at Box 530, Jackson, Miss., 39205. Emery's phone is 968-3905; Perkins' is 968-3825.

Leadership for growth is topic of two-day confab

Pastors and other staffers of churches that are either growing or which want to grow are invited to a conference at the Baptist Building in Jackson, Sept. 28-29.

Leon Emery, director of the Church Administration—Pastoral Ministries Department which is sponsoring the event, noted in the program for the conference that the purpose is to "equip pastors and staffers to be effective growth leaders and to help develop personal leadership strength, and to develop skills in diagnosing leadership needs." He added that the

conference also should "provide skill development in motivation, communication, conflict management, and transition."

Besides Emery, conference leader will be James Barry consultant in the Church Administration Department at the Baptist Sunday School in Nashville.

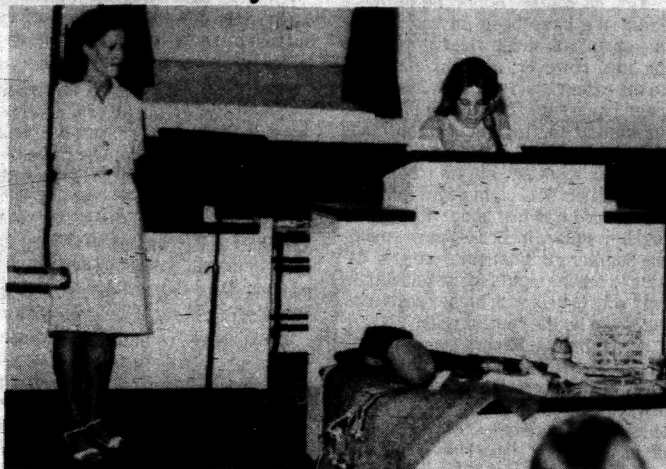
Topics for the conference, which begins at 2 p.m. on Sept. 28, and concludes at 5 p.m., the next day, include "Leadership Style Effectiveness," "How to Renew Your Church—Regularly," and "Generating Change without Creating Chaos."

There will be a registration fee of \$10 to cover cost of material and a meal. Advance registration is requested. Write the department at Box 530, Jackson, Miss., 39205, phone 968-3905.

1982 Baptist Record subscription rates

	1981	1982		1982
	per family per year	per family per month	per family per year	per family per month
EVERY FAMILY PLAN	\$3.48	.29	\$3.96	.33
CLUB	\$4.32	.36	\$4.80	.40
INDIVIDUAL	\$4.55	.38	\$5.25	.44
			per month increase	
1/2 back page (camera ready)	\$35.00		\$42.00	
1/2 back page (typeset)	\$75.00		\$86.00	

Jackson County GAs hear missionary to Chile



Over 150 GAs and GA leaders and directors from Jackson County Association met for a rally at Ingalls Avenue Church, Pascagoula, recently. They ate a hot dog and ice cream supper in the fellowship hall. Pam Simpson at left above, of Ingalls Avenue, Jackson association GA director, presided during the missionary program in the sanctuary. Sonya Harrison, right, a GA from Griffin Street Church, Moss Point, read the prayer calendar.



Mary Horner, missionary to Chile, spoke to the GAs at a Jackson County rally. She showed slides of her work in Chile, taught Scriptures and songs in Spanish, and displayed items from Chile (on a table in front of the pulpit). She was assisted by her daughter Julie, 7. (She also has a son, David, 4). Mrs. Horner and her husband Bob were serving at Arlington Heights Church, Pascagoula, where her husband was pastor, before they were appointed as missionaries. Others on program were Helen Hendry of Ingalls Avenue, and Rebecca Williams, First Church, Gautier, Jackson association WMU director. Pam Simpson presented a gift to Mrs. Horner from the Jackson County WMU. (Photos by J. B. Hammond, Kreole Avenue Church, Moss Point).

State mission offering funds the work at home

(Continued from page 1)
are isolated from those outside the prison grounds because of the nature of their work. Their results, a ministry to prisoners, will be developed. Ovis Fairley has been employed to direct this program.

DISASTER RELIEF — \$35,000
In the event of crisis situations in our own or neighboring states, the Mississippi Baptist Convention Board's tractor-trailer van, manned by members of its twenty-member Task Force, will be prepared to provide thousands of hot meals to victims as well as administer first aid, furnish emergency communication and power supply, and offer counsel for spiritual and emotional needs. Two disaster areas were served in 1980—the flooding in Belzoni and Hurricane Allen in Texas.

GARAYWA OPERATION — \$60,000
GARAYWA IMPROVEMENTS — \$20,000
In its quiet setting at Clinton, the primary role of Camp Garaywa, operated by Mississippi WMU, is to provide

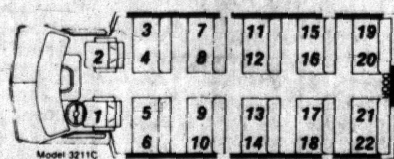
an appropriate place for eight weeks of camps for Girls in Action and Acteens, a place where they can learn about God's missionary plan and work, can become aware of God's call to each individual, and can grow in their commitment to Jesus. In the summer of 1980, 1,780 girls attended camp; as the facility was used throughout the year, a total of 5,401 persons found at Garaywa a place of retreat, planning, or leadership training.

MISSIONS AWARENESS — \$7,900
This allocation is set aside to provide materials related to the State Mission Season of Prayer and Offering to be used by the churches.

Life is a magic vase filled to the brim; so made that you cannot dip into it nor draw from it; but it overflows into the hand that drops treasures into it—drop in malice and it overflows hate; drop in charity and it overflows love. —RUSKIN.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Eight-page papers . . .

The end of an era

Perhaps this issue of the Baptist Record signals the end of an era, or more pleasantly perhaps, the beginning of a new era. Whichever it might be, beginning with this issue, there will be no more eight-page papers except on rare occasions when circumstances demand it.

The cost of newsprint has risen to such a tremendous extent that we can no longer afford to publish eight-page papers on a regular basis. To do so would be to avail ourselves of a luxury that would be more expensive than would be warranted under just about any circumstance that could be imagined.

At the beginning of our present contract period with our printer, Cain Lithographers of Jackson, we were paying the then-current newsprint price with an escalation clause that allowed for the increases in price of paper to be charged to the Baptist Record. That was 20 months ago. To date

we are paying about \$1,800 per month more for newsprint than when the contract period was initiated.

This, of course, is not the printer's fault. We have been paying for the newsprint all along. Over the past 20 months, however, the price has risen to the extent that for a month of eight-page papers the increase in price has amounted to the figure mentioned above.

As was mentioned in an editorial a little earlier, with eight pages the Baptist Record was just about the biggest paper in square inches of space among the Southern Baptist state papers. We hate to see the eight-pagers go, but the only way to deal with higher costs is to cut down on the consumption.

As the Baptist Record contemplates the largest factor in our financial picture, our subscription rates, we are always conscious of the need to consider the circumstances of two sources of income—our subscribers and the

Cooperative Program. The subscribers, of course, are the most important factor of Baptist Record involvement. The Cooperative Program income is used to keep down subscription prices, but that missions fund needs to be protected as much as possible also.

Therefore, even though we must drop two pages in order to counteract the high cost of newsprint, we must also increase subscriptions prices on Jan. 1. Evidently the postal subsidy that aids the nonprofit, second-class mailers will be kept intact; but postage rates will go up anyway. The subsidy simply allows a phasing-in of a pay-our-own-way situation. This is supposed to be culminated in 1987.

We have yet to determine what is meant by paying-our-own-way. The post office has a formula, however, by which it has established a figure. In the meantime, we are finding ways to decrease our mailing costs by a more

careful sorting of the Baptist Records as they are mailed. Simply stated, we are doing some of the work that the post office has been doing; and it is saving on postal costs. These savings should mean less in the way of future subscription cost increases and might even mean that what has been a continuing spiral of such increases could be tempered or passed over for a year or so.

A survey of state papers recently shows that most are projecting a 50-cent increase for 1982. Our increase on the Every Family Plan will be 48 cents. Across the nation the Every Family Plan price will be about \$4. Ours will be \$3.96.

There are many unknown factors at this point in knowing what effect our presorting in mail handling will have on our postage costs. As savings are experienced we will make them beneficial to the subscribers.

The ministry of information . . .

The work of Baptist Press

A letter from a pastor in another state has cautioned the Baptist Record about using news releases from Baptist Press.

Simply stated, the letter declared that Baptist Press has fostered controversy in the convention by its philosophy of reporting on convention affairs. The letter urged the Baptist Record not to be a part of such circumstances.

Surely we appreciate the writer's concern. We also could hope that con-

trovery among Baptists of the nation could be kept to a minimum. The problem is that controversy is not avoided by the failure to be aware of the circumstances that cause it. We feel that Baptist Press served the interests of Southern Baptists well during the weeks and months preceding the Southern Baptist Convention by keeping us informed of the winds of controversy that were swirling about our heads.

We feel that it was the knowledge that such was going on that allowed Southern Baptists to be able to deal with it and have the harmonious con-

vention that was experienced in Los Angeles. We believe that as Baptists became aware of forces at work in convention affairs they began to pray and look to the Lord for guidance in how to bring about a healing experience at Los Angeles and have all Southern Baptists moving together in missions and evangelism and other convention interests. And then we witnessed a miracle.

Surely we all must be concerned that the Southern Baptist Convention will remain a healthy and functional body. We hope that controversy will not be a major portion of convention attention

for many years to come. If and when it rears its head, however, we feel it can only be dealt with through knowledge of its efforts; and for this we depend on information. This is how Baptist Press served us before the convention this year.

Baptist Press, by the way, is the Southern Baptist agency dedicated to gathering and dispensing news of Baptists and Baptist-related affairs all over the world. Because of the probability that others may feel as did the letter writer, we felt this explanation would be in order.

Guest opinion . . .

Are you a spiritual invalid or illiterate?

By Linda Mattox

When we think of a person as being an invalid, we automatically think of one confined to a wheelchair or worse yet unable to even get out of bed. But the Bible makes reference to invalids of a different kind. These are spiritual invalids. (A spiritual invalid is one who has not grown spiritually or refuses to grow spiritually.) And unless a Christian is very careful, he is very likely to be plagued with this handicap.

When one first accepts Christ, everything is beautiful for the first few weeks and maybe even months. But then all of a sudden we begin to realize that everyone does not share this enthusiasm, and the daily routine of life with all of its complexities begins to dampen our spirits. It is at this point many Christians become unstable in their faith.

It is very easy to live the Christian life as long as everything is going our way. But the true tests of life come when we're "living in the valley." Anyone can live on the "mountain top." But many fall away as they are led through the "valley" of their faith. When trying times come to the Christian, he sometimes becomes as a child who is tossed about and follows whatever doctrine seems to meet his present needs. Paul in writing to the church at Ephesus warned Christians of this problem.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. (Ephesians 4:14)

Paul compared immature Christians to children who are constantly changing their minds. Also, we know how glibly children are. They believe everything they are told. Often this is true of young and immature Christians. They are ready to follow whatever doctrine sounds good to them. They believe everything they are told. And this doesn't just happen with children. Adults can be led astray by false doctrine also.

But, you ask, how is this possible? Too often Christians neglect one of the most important remedies of overcoming their spiritual immaturity, and this is Bible study. Unless one is involved in a personal daily Bible study, he need not expect to experience very much spiritual growth. Isn't it sad that we place so much emphasis upon the importance of receiving a good public education and then fail to cultivate our own spiritual education.

How many parents who wear the name of Christ do you know who would want to stop their child's education after only a few months in the first grade? I can think of none. Yet all we need to do is look around us and observe those who wear the name of Christ and immediately we begin to see not one but many spiritual illiterates. (A spiritual illiterate is one who neglects the development of a personal Bible study.) There is no other name to describe a Christian who neglects his spiritual growth through the omission of Bible study. When we fail to develop spiritually and study God's Word, we become spiritually illiterate. If you do not equip yourself by studying the Bible, then you automatically open yourself up to those who wait to deceive.

From a personal standpoint, I must admit that for approximately the first six years of my Christian life I fell into the category of being a spiritual illiterate. Please don't misunderstand this statement. Sure I read my Bible and would even go weeks at a time without missing a day of reading. But how did that leave me spiritually illiterate? Notice the statement made. I read my Bible. There is a vast difference between reading your Bible and studying your Bible.

For the first six years I read, but only when I was faced with spiritual trials did I begin to study my Bible. And it did make a difference. It's amazing to find verses you've read over before suddenly come to have a real meaning for you. And it's also very exciting. Any problem we may have can be lightened by turning to God's Word.

I now look back and think about all of the wasted time of mere reading when I could have been growing so much by studying.

Now you would think that once you've recognized the problem and

corrected it you would never have to worry again. Be careful not to fall into this trap. If we are not careful, we can still slip back into the habit of reading rather than studying. This is an area I must constantly work on. Even though I have faced conflicts which steered me to seek God's Word and develop a deep personal Bible study, I still find myself slipping back into that old habit of simply reading rather than studying.

The letter to the Hebrews speaks to those who had been Christians for a long time yet still needed a teacher. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. (Hebrews 5:12-14)

If we are not very committed to progressing spiritually, then we may also be guilty of falling back to the place where someone needs to teach us. The writer said that a person in this state has not progressed very far in his faith and referred to that person as a baby Christian. And he plainly tells us in verse 14 that we will not be able to understand the deeper things of God until we grow out of this stage.

There are so many blessings and so much spiritual knowledge which God wants to share with us if only we will make an effort toward eliminating our spiritual immaturity.

It took my faith being placed on the line and a severe testing period to cause me to commit myself to studying and searching God's Word. It was at this point I began to become the mature Christian God wanted me to be. If you can identify with my description of a spiritual invalid or illiterate, then I urge you not to wait until your faith is put to the test to begin correcting the problem. Begin today to eliminate your immaturity.

You can't expect to become a mature Christian in a few weeks or months. But it should not take the passing of several years either. God will help you develop spiritually as much as you will allow. Sometimes one can grow more spiritually in two or three years than others do in a lifetime. If you limit God, then you limit your spiritual growth and maturity. However, if you allow God to have full control over your life, then He will help you to become the Christian He wants you to be.

Yesterday, Today, Tomorrow



Faces And Places

By Anne Washburn McWilliams

"In roses I can give joy . . ."

Noxubee County was on my list of "places to visit," so I'd been thinking I'd call Mary Lillian Peters Whitten, musician on the staff at First Church, Macon, for 45 or 50 years, and a member of the writing team for Church Music RFD, a book published by the Church Music department. Then I read a note from Mary Lillian saying she had married Ferris Batson last summer and moved to Wiggins.

Ferris' mother and Dan Hall (director, Church Music department) are third cousins, I understand, but Dan didn't introduce Ferris and Mary Lillian. They'd been knowing each other a long time, since she taught at Perkinson Junior College. (Her husband, W. W. Whitten, died in 1973; Ferris' wife died a few years later.)

Anyhow, I asked her for an interview and she invited me to lunch, an occasion that turned out to be the brightest spot in my summer. This Ferris Batson, I found out right away, is a most remarkable man—courtly, generous, brilliant—with a sense of adventure, and a mischievous twinkle of humor in the blue eyes behind his glasses, and a lot of amusing remarks always at the tip of his tongue. Before retirement, he taught horticulture and landscaping at Mississippi State University. Born in Magnolia community near Perkinson, he was graduated from State and did graduate study in horticulture at Ohio State and the University of Massachusetts. He's a steward at the First Methodist Church, Wiggins.

They live at a bonny place four miles from Wiggins that he landscaped 20 years ago. The yard, besides roses, has giant oaks, and an enormous evergreen wall of Chinese holly. A row of phlox blossoms pink, lacelike, beneath the living room windows.



Ferris grows roses, long-stemmed and flawless, of many colors and varieties. And then he gives them away—

to hospital patients, nursing homes, churches, wedding parties, and shut-ins. He grows fruit, too, to give away. His trees have been loaded this year, especially the plums and peaches. Mary Lillian said that old people come on busses from nursing homes, at Ferris' invitation, and stand by the groaning arbors of grapes and scuppernongs to eat their fill.

At lunch the table centerpiece was made of roses—gold and ruddy peach and blushing pink, perfectly matching the fruit salad of sliced fresh peaches and cantaloupes. My friend Rosa Hooper and I ate our fill of chicken breasts and rice and gravy and fresh squash and butterbeans and tomatoes, fig preserves, hot rolls—and a scrumptious chocolate dessert. Mary Lillian can offer an elegant meal as well as she can play the piano.

Of all the flowers, Ferris said he likes roses best because they seem to be nearly everyone's favorite, and he likes to give them away because in this giving, he gives joy.

Once he and another man tried an Easter lily bulb experiment, he told us. They planted 20 acres of the bulbs and developed the most disease-free and some of the biggest such bulbs ever produced in the U.S. They were shipping them all over the country and thought their fortune was made, when they found out that weather below 20 degrees would kill the bulbs.

"Roses," he said, "require care; people must realize—frequent spraying, watering, fertilizing . . ." He has the buds cut every morning and placed in refrigerators in his garden workshop. After several days he has collected enough to take to a hospital or nursing home. He selected a whole bouquet of pink and salmon flowers to give to Rosa and me. In elation, I placed a bouquet in every room of my house. (I couldn't forget that earlier this year they were \$75 a dozen.)

This fruit and flower ministry meets a real need, I think, to satisfy the longing that people have to see and touch and taste such beauty, a beauty that can't be made by human hands alone. This is something that others who grow flowers could copy in their own spheres.

Next week I'll tell you more about Mary Lillian.

Letters To The Editor

The opinions registered in the letters to the editor printed on these pages do not necessarily reflect those of the Baptist Record.

Letters to the editor are limited to 400 words.

"Compromise or conviction"

Your editorial in the July 30 edition, "Compromise or Conviction," is well taken. Perhaps the President should not have called Jerry Falwell about Mrs. O'Connor for the Supreme Court. Whom should he call? Gay Rights, NOW, NAACP, the Anti-Defamation League, the Pro-Death crowd?

By clever insinuation you present Mr. Falwell in the same vein with Rasputin. Remember when some in the secular press did the same when Billy Graham was a guest of Richard Nixon?

It seems to many Baptists and others of like persuasion that someone on our side should be consulted occasionally. We pay the taxes, do the menial tasks, and sit in silent fury while our denominations pontificate.

In the same July 30 issue, the almost buried report of Foy Valentine coming out for extension of the Voter Rights Act to punish the South didn't get any notice from you. In a state that has more black office holders than any other state in the union and less total black population than New York City's Harlem, this is indeed strange policy for a Baptist paper.

If Mr. Falwell is to stay out of politics so he will not blossom into a religious Rasputin, then I suggest that Mr. Valentine cease and desist from his tirades.

Mrs. Rachel Gatlin Bogue Chitto

The editorial was not to suggest that Jerry Falwell stay out of politics but wondered in case he is pulled into a coalition by President Reagan, if he would feel comfortable either running rough-shod over opposition or compromising his convictions.

Voting Rights Act

Editor: I would like to say that I am very proud of our state paper. It is by far the

best of any Baptist paper I have ever seen.

My purpose in writing though is to express my indignation. I am deeply resentful of the fact that Foy Valentine, head of the SBC Christian Action Commission, appeared before the Senate Committee to ask for an extension of the Voting Rights Act.

I thought that Baptists, paid by our contributions, were not to act politically as if they represented all Baptists. As a private citizen, he can do as he pleases, but of course he would never have been allowed to appear in that capacity.

There are still many people who believe that a Baptist leader speaks for all Baptists.

I know a number of people who give only a small part of their time to the Cooperative Program and it is for reasons such as this. I think he should be reprimanded.

I have not been in agreement with a number of actions of this commission, but this is too much.

Mrs. James T. Arnold Columbus

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Executive Committee chairman to resign

ATLANTA, Ga. (BP)—J. Howard Cobble, 46, chairman of the Southern Baptist Convention Executive Committee, will resign that post in early September when he moves from Georgia to Kentucky.

Cobble, who has been pastor of First Baptist Church of Avondale Estates, a suburb of Atlanta, has accepted a call to become pastor of Severns Valley Baptist Church of Elizabethtown, Ky. Bylaws make him ineligible to continue serving the Executive Committee.

In addition to serving as chairman, Cobble also has been chairman of the program and budget subcommittee and was chairman of the committee which devised a six-year capital needs program which was adopted at the 1978 SBC in Atlanta.

Cobble also has been active in Georgia denominational life and has been a member of the Georgia Baptist Convention executive committee, vice president of the convention, president

of the pastors' conference and a member of the Georgia Baptist Hospital Commission.

The church to which he moves has been the top church in Cooperative Program giving in Kentucky for the past 13 years, contributing \$120,298 in the year which ended Aug. 31, 1980. Severns Valley Baptist Church has more than 2,000 resident members.

According to Executive Committee bylaws, vice chairman John Dunaway, pastor of First Baptist Church of Corbin, Ky., will "perform the duties" as chairman until a chairman is elected.

Too many of us have not learned to listen. Poor listeners range all the way from the impatient type — "That's nothin' — wait'll you hear what I done!" — to the person so absorbed in his own thoughts that he is not aware that someone has spoken. Learning to listen actively, and constructively, is as important as learning to speak, if communication is to be effective. —WILLIAM S. TACEY.

Devotional

Don't lean against the wind

By David Pratt, pastor,
First, Winona

In Boston recently a large crowd hurriedly gathered on a downtown sidewalk. A workman had just plunged off a high-rise construction. He was dead. Another worker gave an interesting explanation to stunned inquirers. "He was caught leaning against the wind." When further quizzed by those who did not understand his lingo, he gave this interpretation of the incident. "We're building this skyscraper. This fellow was from Indianapolis—new on the job—and I said, 'Don't lean against the wind,' but he did. Every day a great breeze comes out of Boston harbor into the city. You can lean into it up on the girders. But about 9 o'clock the breeze stops—every day. He was leaning into the wind; the breeze stopped and he fell."

Psalm 20:7 says: "Some trust in chariots, and some in horses, but we remember the name of the Lord our God." The message of this verse is appropriate, for life is so demanding, so filled with pressures, so draining of energy, that consciously or unconsciously it will cause you to find a propping post. If you are not extremely careful you will find yourself "leaning against the wind."

To see the issue in some sort of perspective, I ask you to consider three simple observations.

I. There are false supports. I have never witnessed anyone falling from a skyscraper, yet I have seen people receive tragic tumblers, because they were leaning their full weights on futile supports. Supports, such as religious rituals, fantastic feelings, popularity with peers, materialistic mirages, the smile of society, sensual success, hearty health, wonderful wealth, only to see these props shift like the wind.

II. There are fringe supports. How uncountable are these, especially in the confines of the Christian community, but oh how meaningful! Supports, such as comforting cheer, edifying encouragement, labor with loved ones, constructive criticism, abiding acceptance, faith's fellowship. These are not only a mandate for knees that are weak and hands that hang down, but they are in ministry, where the momentum is mighty and the energy is enormous.

III. There are faithful supports. A capsule commentary on this source of strength would reveal the following: The presence of Sovereignty, the provision of the Saviour, and the promises of the Scriptures. Fellowship in these fundamentals of the faith will cause us to say with Paul, "I can do all things through Christ which strengtheneth me." (Phil. 4:13).

William Booth said it well for all of us in the words of his hymn: "Just when I need him, Jesus is near, just when I falter, just when I fear; ready to help me, ready to cheer, just when I need him most."

So the simplistic, but spiritual suggestion is, "DON'T LEAN AGAINST THE WIND, LEAN ON THE LORD!"

Names In The News...

William Canoy, a student in the master of divinity program at Southern Seminary, Louisville, Ky., has accepted a call to become pastor of Blue River Island Church, Battletown, Ky. Canoy is a native of Greenville, Miss.

Revival Results

Damascus, Hazlehurst: Robert Horton, evangelist; Jimmy Knight, music evangelist; Lee Rodgers, pastor; two professions of faith; one transfer by letter.

Pope Church: July 26-31; David Pratt, pastor of First Church, Winona, evangelist (Pratt, who is first vice-president of the Mississippi Baptist Convention, grew up in Pope); Ken Lewis, band director of South Panola High School, leading the singing; Mrs. Ken Lewis, pianist; Mrs. Ralph Taylor, organist (Mrs. Lewis and Mrs. Taylor are the daughters of Mr. and Mrs. Howard Martindale of Pope); J. Mitchell Osborne, pastor.

Mildred Nelson, a member of Pope church, reported, "What a team! What a revival! Attendance was great — good crowds — the church full. People came also from other churches in the area. The pastor said it was the best revival he has seen in his entire ministry. In fact, the revival started the week before, during the cottage prayer services, and is still going on."

Revival Dates

Shelton Church, Rt. 1, Moselle: Aug. 16-21; G. W. Smith, recently called pastor, preaching; J. R. Smith, choir director, in charge of the music; at 10:30 a.m. and 7:30 p.m.

Arlington Church, Beaumont: Aug. 23-28; Sunday service at 11 a.m. with dinner on the grounds following, and evening service at 7; weekday services at 10 a.m. and 7 p.m.; Tommy Brill of Meridian, evangelist; Voncie Hillman and Winford Herring of Arlington leading the music; Richard E. Colwell, pastor.

Cedar Bluff Church (Clay): Aug. 23-28; Sunday at 11 a.m.; each evening at 7; Anis Shorrosh, "The Liberated Palestinian," evangelist; Gary (Slim) Cornett, in charge of music at all evening services; Donald Berry, pastor.

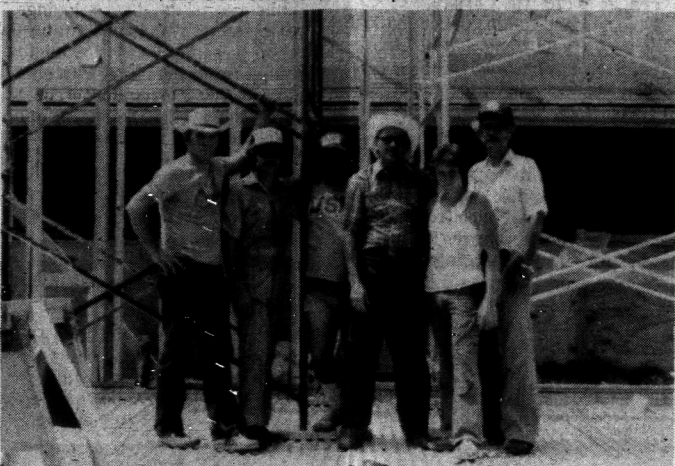
Parkhill Church, Jackson: Aug. 23-28; Tim Williams, evangelist; Steve Coleman, leading the music; Sunday services at 11 a.m. and 7 p.m.; weekday services at 7:30 p.m.; James C. Edwards, pastor.

Bunker Hill Church (Marion): Aug. 2-7; 11 professions of faith; one by letter; Sam Creel, pastor, Sunshine, Pearl, evangelist; Paul W. Ball, music evangelist, Frisco City, Ala., music director; David J. Perry, pastor.

Fellowship Church, Summit (Pike): Aug. 21, 22, and 23; Luther Dorr, professor of preaching, New Orleans Seminary, evangelist; Everette Huhn, leading the music; services at 7 p.m. on Friday and Saturday; Sunday at 10:30 a.m. followed by dinner at the church, afternoon service at 1, with no night services; Johnny Williams, interim pastor.



Women working in New Orleans from left are: Tillie Gullett, Morrison Chapel; Jewel Henderson, Merigold; Artis Daves, Merigold; Augusta Peacock, Merigold; Mary Lee Peckenpaugh, Immanuel; Billie Baker, Yale Street; Grace Crocker, First Baptist Church, Cleveland; Joe Beth Janoush, First Baptist Church, Cleveland.



Men going to Jasper, Indiana, from left are: Lewis Sellers, Shaw; Lewis Gooch, Shaw; Gary Lawson, Skene; Morris McCaffery, Shaw; Shawn Lofton, Shaw; Odil Henderson, Merigold.

Bolivar men raise walls; women cook for seamen

During the week of July 5-10, six men from Bolivar Association were in Jasper, Indiana assisting First Baptist Church, Jasper in a building project. The team raised the framing for the walls and one gable of the new sanctuary. The group contributed a total of 234 man hours.

On Sunday July 12, eight women went to New Orleans to work with the John Vandercooks in the Seamen's Center. They did cleaning, clerical work, general assistance and served

as hostesses during the evening activities.

This group contributed approximately 354 work hours. Several cases of cake mix, baked cakes, and cash were donated to this center by churches and individuals from Bolivar Association.

These projects were financed by a Bold Mission Fund which began with a Bold Mission Rally on February 28. Wayne Gullett, associational chairman of the Missions Committee, was one of the principal planners.

Missionary News

Edmond and Mary Ann Moses, missionaries to Bophuthatswana, have arrived in the States for furlough (address: c/o Mr. C. O. Moran, Rt. 2, Box 489 C, Orlando, Fla. 32810). He is a native of Orlando. She was born in Columbus, Miss. and grew up in a rural area near Brooksville.

James and Dottie Gilbert, missionaries, have transferred from Ecuador to Panama (address: Apartado E. Balboa, Republica de Panama). He was born in White Bluff, Miss. She was born in Memphis, Tenn., and lived in several Tennessee and Mississippi towns. They were appointed by the Foreign Mission Board in 1957.

Robert and Angelyn Golmon, missionaries to Taiwan, have completed furlough and arrived on the field (address: Box 427, Taipei 100, Taiwan, ROC). A native of Mississippi, he was born in Franklin County and lived in Moss Point during much of his early life. She is from Tennessee.

Kenny Hunt, pastor at Bethel (Winston), is planning a preaching trip to First Church, Richfield, Utah, in early fall.

David Q. Byrd, 87, of Clinton died Aug. 16 at Hinds General Hospital; Jackson, after an apparent heart attack. Funeral services were held Aug. 18, at First Baptist Church, Clinton. Byrd, a deacon, is survived by his wife Maude May Byrd, Clinton; a daughter, Mrs. George Earl Emmet of Dallas, Tex.; three sons, David Q. Byrd, Jr., director of Boyce Bible School, Louisville, Ky., and formerly pastor in Mississippi, Harrell N. Byrd of Jackson, and James D. Byrd of Huntsville, Ala.; and five brothers.

Robert and Sherry Sims, missionaries to Ghana, have arrived in the States for furlough (address: 1806 Dauphin St., Mobile, Ala. 36606). He is a native of Flomaton, Ala., and she is the former Sherry McCraw of Jackson, Miss.

Ronnie and Beth Parker, missionaries to Brazil, may be addressed at Caixa 1635, 13100 Campinas, SP, Brazil. Born in Hattiesburg, Miss., he also lived in Long Beach, Gulfport and Biloxi, Miss., and Huntsville, Ala., while growing up. She was born in New Orleans, but also lived in Hattiesburg and Biloxi and in Mims, Fla., while growing up.

Staff Changes

Richard Frees has resigned the pastorate of East Howard Church, Biloxi, to become a member of the faculty at Mid-Continent Baptist Bible College, Mayfield, Ky. He received the master of divinity and the master of religious education degrees from New Orleans Seminary. He has been pastor at East Howard for six years.

Mike Racey has accepted the pastorate of Union Church, Covington County. He began his duties there on Aug. 16. A graduate of Biloxi High School, William Carey College, and New Orleans Seminary, he formerly served as pastor of three churches in Mississippi. He and his wife Annette and two sons, Jeremy, 5, and Joshua, 1½, have moved into the parsonage.

Bentonia Church, Yazoo County, has called James W. Everitt as pastor. Everitt is a graduate of Mississippi College and New Orleans Seminary. He has served several churches in Yazoo County, as well as churches in Tennessee and Louisiana.

Wallerville Church (Union County) recently called Jim Varnon as pastor. Varnon has served churches in the Clay and Lowndes Association, and recently was pastor of Anderson Memorial Church, Birmingham, Ala. He is married to the former Vicki Nordred of Bessemer, Ala., they have one son, Jason, 4.

G. W. Smith has recently become pastor of the Shelton Church, Moselle. He and his wife moved from Calvary Church, Louisville, where he had served as pastor for six and one-half years.

Wilbert Mathews is interim pastor of Calvary Church, Winston County.

Liberty Church, Winston County, has called Herbert Nettles as pastor.

Philip Caples resigned at Pleasant Hill (Calhoun) to accept the pastorate at Hickory Flat. Pleasant Hill Church gave a going-away supper for him and his wife and presented to them a painting for their home, and a monetary gift, as well as a white Bible for their daughter Hope.

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J. L. Courson dies in Maben

Jasper Luther Courson, a retired Baptist minister who lived in Maben, died July 22, 1981 at 83. Courson is survived by his wife, Mattie Emma Bailey Courson of Maben, who is critically ill in the Tom Bailey Memorial Hospital in Maben. Courson is also survived by four daughters and three sisters.

Courson preached for 58 years. He served churches in Lafayette, Marshall, Benton, Oktibbeha, Webster, Yalobusha, Clay, Pontotoc and Alcorn County, all in Mississippi.

The funeral service was held at First Baptist, Maben where he was a member and taught a Men's Sunday School Class. The members of his class were honorary pall bearers. His pastor, Randle S. Poss, was in charge of the service. Burial was in Ashland Cemetery, Ashland, Miss.

"One wonders at the influence of this man of God and just how many lives he has touched over the years of service," said Poss.

S. F. Carlisle, Sr. minister, dies

S. F. Carlisle Sr., Collins, died Wednesday, Aug. 12, in the Hattiesburg Convalescent Center following an extended illness.

The funeral service for Carlisle was held at 3 p.m., Thursday, Aug. 13, in the Leaf River Baptist Church with burial in the church cemetery.

Carlisle was the former pastor of the Leaf River Baptist Church and was a member of the church following his retirement.

Survivors include three sons, John Carlisle, Collins, N. L. Carlisle, Petal, and S. F. Carlisle, Hattiesburg; five daughters, Mrs. Julia Speed, Collins, Mrs. Rachael Gordon, Meridian, Mrs. Louise Furr, Picayune, Mrs. Mary Pearson, Clinton and Mrs. Jane White of Booneville; one brother, George of Pineville, also a pastor; two sisters, Mrs. Elois Collins, Ellisville, and Mrs. Christine Thornton, Laurel; 23 grandchildren and 13 great-grandchildren.

Homecomings

Camp Ground Church, Yalobusha County, will hold homecoming day Sunday, Aug. 23. Johnny Parks, a former pastor of the church, will preach at the 11 a.m. worship hour. Lunch will be served at noon in the fellowship hall. Special music, singing, and fellowship will be featured during the afternoon, beginning at 3 p.m. Sunday School will begin at 10 a.m. Danny Munson is pastor.

Bethel Church, Copiah County, will have homecoming Aug. 23. Emmett Izard will speak at the morning worship service. Dinner will be served on the grounds, and a gospel singing will be held in the afternoon. Duwayne Tullos is the pastor.

Line Creek (Scott) will have homecoming Aug. 23 and a revival Aug. 23-28. Dinner will be served at the church Sunday. Services during week will begin at 7:30 p.m. Hugh Martin, pastor, Spring Creek, Philadelphia, will preach. Bob Chafin, Bay Springs, will lead the music. Bill Stout is pastor.

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A call to act in faith and love

By Lewis Sewell, pastor,
First, Oxford
Hebrews 12:1-13:25

The writer of Hebrews has gone to great lengths to recall the faith and faithfulness of many people. Through their faith and faithfulness God blessed them. Jesus is the supreme example of faith. The writer shows us that Christ's faithful example and God's chastening love are reasons for continuing faith and brotherly love.

I. Encouragements to faithfulness (12:1-4)

In the exhortation to run the race with patient endurance the writer includes himself among the competitors. For their encouragement he points out that they are "compassed about with so great a cloud of witnesses" who, by their victorious lives, have borne personal testimony to the faith. The word "witness" can mean "spectator," but the context suggests that the runners are to look at them rather than they at the runners.

Though Christians have such a multitude of glorious examples of enduring faith to encourage them, they must be ever watchful of obstructions which, unless removed, will impede their progress. These hindrances are likened to "weights" and must be removed or laid aside. The sin that "clings so closely" is the sin that a Christian admires and grasps. It could be the sin that leads to apostasy or the turning from the Lord.

After reminding the reader of the many examples of patient endurance, the writer urges the readers to look away from external Judaism to "Jesus the author and finisher of our faith." Jesus is the originator of the Christian faith within the believer. He who begins a good work within the believer will certainly bring it to a triumphant joy.

The readers were experiencing persecution by the Roman government. However, this persecution had not yet cost them their "blood" or life (v. 4). Jesus did die in his faithfulness.

II. Chastening, an expression of love (12:5-13)

The writer cannot conceive of sonship without chastisement. Those who are without chastisement and claim to be sons are making a false claim. By rejecting God's discipline they prove themselves to be illegitimate, i.e. not true sons of God.

In verses five and six, Proverbs 3:11-12 is quoted to bring out the Father's love for His children, rather

than the example of Christ, who learned obedience by the things which he suffered. Christ's sufferings were not in the true sense either disciplinary or a punishment. "Chastening" means "instruction" or "education." Here it is administered in love to promote endurance of faith. God's strong affection for the children "whom he receiveth" or adopts does not overrule his purpose for them, which is spiritual development to a fuller life of righteousness. He cannot, therefore, overlook those faults which mar their spiritual growth.

The discipline imposed upon the readers had brought discouragement and some had become disheartened. Therefore, the writer urges the readers to help and to encourage each other. True devotedness to Christ by any Christian community must bring harmony and holiness. Yet, unless that community takes heed of the actions of its individual members both may be destroyed. The unfaithful member may be like a poisonous weed which has a devastating effect on everything around it (v. 15).

III. The superior privileges of the new covenant (12:18-24)

Under the old covenant Israel was God's own chosen religious community. "Mount Zion" was the place of worship, and "Jerusalem" was looked upon as the place of his presence. A description is given in v. 22 of a wider communion into which the readers entered through acceptance of the Christian faith.

The readers were not consumed by God's judgment because they came to "Jesus the mediator of the new covenant." Jesus stands between the Holy God and the guilty sinner. This new covenant is new both in the time of its appearance and in its quality. It was established through "the blood of sprinkling," i.e. through Jesus' atoning blood which has been accepted by God and sprinkled upon the hearts of all believers. This sprinkling is effective in bringing reconciliation, forgiveness, and spiritual power.

IV. The danger of disobeying God (12:25-29)

A final warning in verses 25-29 brings to a conclusion the writer's argument that greater privileges carry with them greater responsibilities. If the Israelites with a partial and limited revelation became liable to God's judgment because of disobedience, a severer punishment would fall upon the readers who rejected this new

revelation of God and its accompanying blessings.

V. Duty to help others (13:1-4)

The writer specifies two ways in which the duty of love must be given practical expression (1-3). He then exhorts his readers to purity of life (4) and to contentment (5), at the same time warning them against the adulterers and covetous.

In vs. 5 and 6 "conversation" is manner of life. The Christian's habits of thought and life in connection with money are a touchstone of his character. Such habits must be free from covetousness and avarice, for the love of money can be as detrimental to a man's spiritual life as sensuality. The way of victory over this evil is to "be content with such things as ye have." This high Christian standard of contentment would be beyond the reach of most believers but for the promise of God's presence and protection.

VI. Necessary religious duties (13:7-17)

An exhortation is given to the readers to remember former leaders and to imitate their faith (vs. 7-8). These believers must also cast aside unchristian doctrines and purely external religious observances (vs. 9-17).

Calvary notes pastor's fifth

Calvary Church, Newton celebrated Henry Adams' fifth anniversary as pastor on Sunday, Aug. 2. Under Adams' leadership, Calvary has experienced growth in Sunday School attendance, an increased interest in missions through W.M.U. organizational expansion, and an over-all growth in attendance with the addition of over 100 members.

Some features of the special day were special music in the morning service by the combined adult and special choirs; the presentation of an appreciation plaque to the pastor, and a gift from the congregation to the pastor and his family of a week's vacation to the Ozarks.

The morning worship hour was followed by dinner in the church's family life building. During the evening worship hour the youth choir of the church, under direction of Nell Adams, presented a service in song.

Former Angola missionary gets permission to visit

RICHMOND, Va. (BP) — Betty Dixon, Southern Baptist missionary who evacuated Angola in 1975, has been granted a visitor's visa to attend dedication of a new church building in Huambo, Angola.

The granting of the visa was "totally unhelped for," said Davis L. Saunders, the Southern Baptist Foreign Mission Board's director for eastern and southern Africa. Mrs. Dixon and her husband, Curtis, had spent five years trying to obtain a new work visa for the country before transferring to Portugal in late 1980. The Baptist Convention of Angola obtained Mrs. Dixon's 15-day visa.

While she is in Angola Aug. 2-23, Mrs. Dixon will be investigating the possibility of Southern Baptist missionaries returning, said Saunders. On the strong recommendation of the U.S. consul general, the Dixons and other Southern Baptist missionaries in Angola evacuated in August 1975, a few months before the country was granted independence by Portugal. Although Dixon was able to make five brief trips into the country in the following months, no missionaries have been able to return as residents.

Mrs. Dixon also will explore the possibility of transferring Southern Baptist mission property and funds still in the country to the Angola convention. Missionaries were unable to make these transfers when they evacuated

and could not take the funds, which Saunders calls "substantial," out of the country.

She also will look into the possibility of Angola Baptist leaders being granted permission to receive training at the Baptist Theological Seminary of Zambia in Lusaka. Saunders has been trying to arrange such training for more than a year, but has run into several problems.

The seminary already has agreed to the program, but has no Portuguese-language teachers. If Angolan leaders can get permission to go to Zambia, the Foreign Mission Board will probably have to fly a missionary and national Baptist from Portugal to teach the intensive seminars.

While living in Portugal and seeking to return to Angola, the Dixons have been sending Sunday School and Woman's Missionary Union literature and theological education by extension materials to Angolan Baptists. The convention's 1979 report indicated that 72 churches, almost double the 37 reported previously, were active in the country.

Grant Park, Ill. (EP)—William A. Chapman, 79, founder of the World Home Bible League, was killed July 3 in a tractor accident at his son's home in Grant Park, Illinois. Chapman got the idea for the ministry in 1938 when he noticed a Bible placed by the Gideons in his hotel room.

Home Mission Board names 5 to missions

ATLANTA (BP) — The Southern Baptist Home Mission Board approved five persons for mission service during the August meeting of the board's personnel committee.

The procedure for appointment varied from the traditional method of naming mission workers because neither the board nor its executive committee met during the month. Acting under bylaws passed a year ago, however, the personnel committee approved the candidates for mission service.

Named missionaries were Milton Kliesch of New Orleans, La., and Tom and Lou Sherrill of Bismarck, N.D. Appointed missionary associates were Steve and Janice Hoekstra of New Castle, Colo.

Kliesch will remain in New Orleans, where he will become a day care worker at Friendship House, a Christian social ministries center. He has been a youth director in Louisiana and Texas and an interim pastor in Louisiana. He is a graduate of Mississippi College and Southern Baptist Theological Seminary.

MK nabs thief in Philippines

MANILA, Philippines (BP) — Robert Gopffarth was waiting for his luggage to be unloaded from the bus when he heard a woman yell that her purse had been stolen.

When he saw a small man running through the crowd, the son of Southern Baptist missionaries William and Darlene Gopffarth of Texas gave chase. A friend who had just spent a week with Robert at summer camp followed.

Robert almost lost the man among the vendors, buses and swarms of people in the crowded market area, but spotted him again and closed the gap. The thief, in an apparent attempt to slow down Robert, hurled the stolen purse back at him, narrowly missing him.

But Robert lunged at the man and both ended up on the ground. As the thief scrambled to get away, Robert tripped him. His summer camp friend arrived to help just as Robert grabbed the man. Together they held him until police came.

A quick search revealed several billfolds on the man.

Rome (EP)—Pope John Paul II was reported in good condition August 5 after surgeons successfully reversed the intestinal bypass performed after he was shot almost three months ago. Doctors said the pope might leave the hospital in 10 days.

Life and Work Lesson

Following wise guidance

By Joel E. Haire, pastor
First Church, Crystal Springs
Proverbs 2:1-11; 3:5-8

When I was a child the wisest man I knew was my father. My mind and heart completely trusted him. There was never any doubt about his counsel or decisions. If he identified a situation in a certain way I could count on it being just as he said it would be. The thought never entered my mind to do less than trust him completely.

As an adult I found that my father was still the wisest person I knew. My beginning years in the ministry brought me again and again to his side for advice. It was then that I noticed other young ministers also seeking his counsel. This made me proud of my father. It further confirmed the trust I already had in him. I knew his wisdom came from the Lord.

The wisdom of those we have loved and respected most on earth reminds us of an even greater wisdom. It is the wisdom of our Heavenly Father. He imparted wisdom to me as a child through my father. Now I know I can go to him with an awareness that he will not withhold any good thing. I can seek the wisdom he makes available.

I. The search for wisdom (2:1-5)

The search for wisdom begins with a willingness to receive (2:1). It is easy to approach Christian living with the idea that the things we need are in short supply. We may feel we have to convince God to make available the supply for our needs. God can give strength, but when we pray do we have an awareness of His bountiful supply? God can provide love, but do we withhold our overwhelming problems as if we thought they were too big for God? God's wisdom is greater than any problem we have. We are to receive His wisdom graciously and lay it up in the heart for safe keeping.

A willingness to receive is followed by an openness to understand (2:2). The receiving of wisdom isn't an end within itself. It is a beginning. It is the material to which the ear inclines itself. The outward life gives diligent attention to the wisdom received. It is brought into harmony with the wisdom acquired and undergoes the discipline necessary in the use of that wisdom. A heart that is in cooperation with the wisdom received will give itself to understanding. The inner life will seek understanding in a spirit of humility. The total life can long for the trea-

sures of wisdom. One who seeks silver or other hidden treasures does so with great diligence. The treasure becomes the motivation for every thought and action. It can cause a person to get up early and work long hours. He does not grow weary because the object of his labors is worthwhile. He will make the necessary sacrifice to obtain the treasures.

I admire a Christian who seeks the wisdom of God. It is available in bountiful supply. Yet he seeks it as a hidden treasure. He finds much of this treasure in the Bible. Many hours of Bible study do not make him weary because he knows the object of his labors is worthwhile.

II. The source of wisdom (2:6-11)

Wisdom is of the Lord (2:6). Some would try to say wisdom comes from the human heart. If it originated in man, then it might be defined as knowledge and good judgment based on experience. In this way wisdom can be equated with age. It is to say that an older person has more experience and is therefore wiser. Such may or may not be true. Years do bring wisdom to those who look to the Lord. Those same years can bring folly to one who refuses to depend on God for wisdom.

Wisdom is valuable in the eyes of the Lord (2:7). The fact that he lays up sound wisdom means he treasures it. He preserves and protects it. Just as a person treasures a valuable jewel so that it may not be stolen, God treasures wisdom. This wisdom is sound. It is abundant.

The beautiful thing is that man has the capacity to respond to God's wisdom (2:9). When he does respond, something happens in his life that is good. His life is guarded by discretion and understanding. He walks through the day by day experiences of life with a greater awareness of the value of God's presence.

III. The security in wisdom (3:5-8)

There are three things a person can do to experience the security of wisdom. 1. Trust. Here we see opposites. On one side there is trust and on the other side is our own understanding. These two do not complement each other. There is no way you can blend trust with your own understanding and come out with the right finished product. We may sometimes call our own understanding trust. It may even look like trust to us when things are going well. However, at a time of crisis and real need, only trust will stand the test. 2. Trust all (3:6). We can trust the Lord some of the time for some things. We may call this partial commitment Christian living. But the joy of a radiant Christian life comes in trusting the Lord all of the time with all things. The same wisdom that is sufficient for one need is sufficient for all needs. 3. Trust always (3:7-8). Trust is a way of life. It is the Christian's lifestyle. Wisdom in our own eyes reveals self-sufficiency, self-conceit, and self-reliance. To trust in self is the opposite of wisdom. To trust in God is the height of wisdom. When life seems to be falling apart, there is an anchor in God's wisdom. When our children go astray we can depend on God's wisdom to help us know what to say and do. The wisdom of the Lord can help mend broken homes. Healing can come in the midst of disappointments through divine wisdom. When insecurity and problems come at work, God's wisdom can help us find some answers. When health is failing there is strength in the wisdom of God. Many of the things we face in life remind us of the insufficiency of our own understanding. However, when trust takes over, we realize how insignificant our own understanding is compared to the wisdom of God.

Four-county crusade to be held at Sebastopol

A four-county, five-night, open-air evangelistic crusade will be held at the Sebastopol School Football Field at Sebastopol, Miss., Aug. 31—Sept. 4.

Charles Shipman from Tupelo will be the evangelist. Tommy Anderson from Linwood Church will direct the music. Jerry Hardin will be the organist, and Alice Davis the pianist.

Services will begin at 7:30 each evening. The crusade will be sponsored by local churches.

Uniform Lesson

The obituary of ignorance

By Jim Keith, pastor
First, Gulfport
Deuteronomy 30:11-20

"The two great problems confronting the world today," stated the social critic to his colleague, "are ignorance and apathy. What do you think about that?"

"Well, to be honest with you," came the verifying reply, "I don't know anything about that, and, what is more, I don't care!"

As one social sage has concluded: "We universally face two contemporary contaminants, ignorance and ignorance, and both produce the same catastrophic consequences." According to Deuteronomy 30:11-20 God is intolerant of both and seeks to eliminate these enemies which affect us.

An old Latin legal term, "ignoramus," applies to both ignorance ("we don't know") and indifference ("we take no notice"). When written upon a bill of indictment by a grand jury its printed presence acknowledged that the bill was rejected because of lack of evidence. George Ruggles' play "Ignoramus" popularized the term through its lead character, a lawyer who personified that name. Subsequently, anyone labelled as an "ignoramus" was considered to be one who was either ignorant or ignore-ant, but always one worthy of isolation.

Spiritual ignorance or ignore-ance is akin in kind to sin itself, for these always seek to destroy the one in whom they inhabit. For such reason, God writes in this text the obituary of spiritual ignorance and apathy in hopes that such infectious attitudes will not lead to the obituary of the one in whom they live.

I. Ignorance dispelled (30:11-14):

The writer begins by speaking of God's "commandment" (30:11) which is the sum total of all the revealed commands and decrees recorded in this Book of Law which man is expected to obey (29:29; 30:10). Two conclusions about the practical nature of God's decrees are identified in verse 11: God's laws for life are (1) Available ("not beyond your reach"), and, (2) Understandable ("not too difficult for you"). Each of these is worthy of consideration.

The accessibility of God's revelation is better explained in terms of pre-

sence ("in your mouth . . . heart"—verse 14) rather than distance ("not up in heaven"—verse 12, "nor beyond the sea"—verse 13). It is as close as the source of expression ("mouth") and the seat of affection ("heart"). As it resides within the life ("heart") it is to be revealed by the lips ("mouth") (Romans 10:9-10).

The emphasis upon comprehension eliminates the excuse, "God's word is just too difficult to understand." According to the text (30:11) God's decrees are inherently practical. When coupled with the intent of God (John 1:14; Isaiah 55:10-11; II Timothy 3:16-17), the illumination of Christ (Luke 24:44-45), the interpretation of the Spirit (I Corinthians 2:12-14) and the involvement of human agency (Ephesians 3:2-11) one has no justifiable excuse for spiritual ignorance.

Paul often confessed his personal desire "I would not have you ignorant, brothers." Three of the many areas in which his understanding helped dispel ignorance had to do with (1) spiritual things (I Corinthians 12:1), (2) the dead in Christ (I Thessalonians 4:13), and, (3) the devil's schemes (II Corinthians 2:11).

Some students of the text identify the spiritual presence of Jesus in the term "word" of verse 14 (John 1:14). It is of important interest that this verse did serve as the authoritative justification of Paul's definitive statement concerning the ingredients for salvation in Romans 10:5-10.

"Ignorance is no excuse" in light of three conclusions suggested by the text: (1) Ignorance is dispelled by revelation — it is available for all; (2) Ignorance is dispelled by reception — it is acceptable for all; and, (3) Ignorance is dispelled by response — it is applicable for all.

II. Ignore-ance denounced (30:15-18):

The coined term "ignore-ance" primarily means one refuses to take action upon the knowledge possessed. It finds its scriptural expression in the words of James, "anyone, then, who knows the good he ought to do and doesn't do it, sins" (4:17 NIV; also Luke 12:47; II Peter 2:21).

Before the writer addresses the subject at hand he once again seeks to dispel ignorance by presenting (1) the choices to be made (vs. 15), (2) the consequences of the choice (vs. 16), and (3) the

consequences to be experienced (vs. 15-16, 18). The choices—(1) life or death; (2) prosperity or destruction—are consistent with the consequences—(1) life and prosperity; (2) death and destruction (vs. 15). Knowledge of the conditions expected are explicitly explained: (1) "love the Lord," (2) "walk in his ways," and, (3) "keep his commands" (vs. 16).

It is at this point that the text teaches its truth. Not knowing to do good is ignorance, but not doing the good one knows is ignore-ance (vs. 17). Either results in sin (James 4:17) and sin results in death (vs. 18; Romans 6:23). (Consider the meanings of Hebrews 2:1-3 and 4:1-2).

III. Ignorance, ignore-ance, ignorant destroyed (30:17-20):

Something has to give and something has to go. Either ignorance or ignore-ance must be eliminated or the ignorant or ignore-ant will be destroyed (vs. 17-18). The universal message of the cross is the immediate message of the text—God seeks to destroy the sin but not the sinner, the ignorance and ignore-ance but not the guilty individual.

The cosmic testimony of "heaven and earth" serve as God's witness to his dealings with ignorance ("I have set before you life and death, blessings and curses," vs. 19). The command "now choose life" provides God's warning against ignore-ance (vs. 19). The promised results of (1) "living" (vs. 19), (2) "loving," and (3) "listening" (vs. 20) which come to the children who "hold fast to him" serve as the divine pronouncement of the "obituary of ignorance" and the simultaneous announcement of birth and inheritance for the family who follows the Father (for the Lord is your life, and he will give you many years in the land he swore to give to your fathers. . . vs. 20).

Pastor dies

Funeral services for Albert Giles Hankins, 64, were held at 2 p.m., Aug. 9, at First Church, Mize. He died Friday, Aug. 7, after an extended illness. He was a Baptist minister.

Survivors include his wife, Minnie Hankins of Mize, one daughter, Sarah Boykin, 208 Greer Drive, Pearl; a son, James Hankins, 828 Norton Dr., Mesquite, Tex. 75149; a brother, and three grandchildren.